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RELIGIOUS INSTRUCTION FOR BOYS.*

FORMER reports from this Committee have presented very fully the general principles which now prevail with the best teachers of the day.

Such papers will be useful in just so far as they reach the present experience of teachers, and lead to interchange of thought in the direction of future practical application of those principles.

Your Committee believe that it may now be useful to consider the wants of special classes of scholars, and to present for discussion the results of actual experience with some detail of matter and method.

Let us for to-day select a class of boys from fourteen to sixteen years of age; that most difficult and uneasy, yet important and interesting class, of all with whom we have to deal.

We will suppose them to be good average boys, morally and intellectually; well disposed, having been in a Sunday School since they were old enough to enter one. They continue now, less from their own desire or enjoyment, than from respect and obedience to the wishes of parents, and some feeling that it is the right thing to do.

Every Sunday requires from them more of self-denial. A pleasant book, a ramble in the fields, a little heaviness

* Report to the Massachusetts Sabbath School Conference upon Modes of Instruction.

after dinner, anything almost obstructs the thought of duty, as often as the day comes round. Unless special and successful effort is made in their behalf, all but a very few will soon drop off; drifting away from the school, perhaps, for a while, from the Church itself.

They have been good and interested scholars in the younger classes for years. The seed sown is not in any case wasted, but it may lie in cold and fallow ground, with much loss to them, during an important part of their lives.

According to the theories upon which we have worked, they have received, as far as possible, instruction in the letter of the Word, and have such general knowledge of the leading truths of the Church in regard to the Lord and the Word, as can be imparted by teachers who are in the spirit and life of the doctrines.

The time appears to have come when they should receive more definite instruction in these doctrines; and acquire, or at least prepare for, a rational understanding of them.

It would be useful to consider the order in which this shall be done, and which of the works of Swedenborg should be first used as a text-book; but it is not the purpose of this Report. We will take it for granted that the work on "Heaven and Hell" has been selected, because, more than any other, it treats directly of such things as children can readily comprehend.

The class and its work being ready, a few words about the teacher:

If he would assume his task from a sense of duty only, or to oblige his pastor, and without any special love for it, or knowledge and appreciation of boys' nature, he had better seek some less important position, for he cannot succeed here.

For such a task he should possess three essential qualifications. First. Such thorough sympathy with, and knowledge of, boys' nature, and boyish states of mind, as will enable him to forget himself, and his ways of thinking, and enter into theirs.

Second. Such a realizing sense of the living truths of heavenly life, that there will be no half-way guess-work in his teaching, but he will be seen by his scholars to believe what he imparts to them.

Third. Some ability to adapt and illustrate, by means of the common facts, truths and ideas of every-day life. For these boys will not like abstractions.

We cannot expect to find ready to our hands all the experienced trained teachers we may need; but if the above essentials are, in a moderate degree, embodied in a Sunday School teacher, he may work out his own experiences with some hope of success.

Having assumed the task, and prepared his mind with his subject, how shall he proceed?

Let us give from our own experience illustrations of some of the common methods which are used by many teachers, and perhaps of others that are less common.

The first that presents itself to the average teacher is to take up the book, and after a few general remarks intended to encourage the scholars, and introduce the subject, begin with the first chapter, read in turn around the class, try to explain such things as seem obscure, perhaps ask a few questions to ascertain how clearly the subject stands in the scholar's mind, and thus go on reading and talking about what is read to the end of the book.

This method must fail with such a class — even if the boys sit it out to the end of the book, as now and then a boy will — because more than half of every chapter contains abstract spiritual philosophy of the deepest kind, which must confuse the youthful mind, even if it honestly tries to cope with it. Besides which, these are not the things boys, of their own liking, care to think about; and a large degree of active interest must be excited, if you would hold them.

Yet most of the effort to teach young people the doctrines of the Church has been in this direction. We need not wonder if, with most, it fails. Its only recommendation is, that almost any teacher can carry it on.

Avoiding this failure, another method presents itself. The teacher is bright and active; fond of his scholars, and they of him; at ease with one another from the first moment. The book is taken up in the same way, after some pleasant remarks intended to promote freedom. A point comes up which is obscure. A question is asked. The difficulty of explanation is felt, if not seen; and the conversation runs off in some quite familiar direction, leading perhaps to question after question from scholars, until at the end of a very pleasant hour, miles away from the subject, the teacher says, "I declare, I had no idea the time had gone so rapidly." And the chapter is closed with a congratulatory sense of having had a good time, interested the scholars, and achieved a success.

So it goes on from the beginning to the end of the book; sometimes near, and sometimes remote from the subject for the day; but on the whole, with a confident feeling that good work is being done.

Well, it was better than the first plan, because, on the whole, the scholars enjoyed coming to the school at the time, and picked up some good thoughts. But it is the poorest kind of mental training, and cannot do much towards building up a strong, healthy, rational understanding of truths, which will enter into and conform the life to heavenly order. We shall for this reason, I think, generally agree to condemn it as a method.

Having thus nearly found shipwreck upon the Scylla of dull abstraction, and barely escaped the whirlpool of intellectual dissipation, let us make one more effort, and out of our old experience devise a new experiment, based upon maturer thought and more careful study of our object, and the means of attaining it.

The teacher carefully examines the work on "Heaven and Hell," believing that, while it contains much that is far too abstract and philosophical for a young boy's mind, yet it affords abundant information upon topics which ought to interest him deeply.

He will read any book of travel and adventure, any description of foreign lands, with earnest avidity; because they are real to him, and he hopes some day to visit them.

Make the life of the spiritual world as real, make it seem to him as near as India or China, and you may have his attention, at least for the moment. Hold his attention, and keep his thought in consecutive flow, in one direction, from one Sunday to another, and you may soon, perhaps, begin to impress him with the deeper things that make the *soul* of heavenly life.

But you must be careful to go only as fast as your steps behind you are made secure; careful never to present a single bare abstract statement. Boys like reasons; and reasons pretty near to the common facts with which they are acquainted. For though their imagination may be active, they are rather ashamed of it; and only admit as truths things that compare fully with, or are directly based upon, these common facts.

Our first aim is to lead them to think out a true idea of heaven for themselves. We take as a basis those chapters of the work which treat of the externals of heaven; its form, the sun, light and heat, garments, habitations, governments, worship, speech, writings, etc.

We study our subject with care, before entering the class. Instead of opening a chapter to read, we begin to talk of our life here in this world. We proceed by direct question to obtain from each boy his own idea of the objects and aims of natural life. Draw each step from their own minds, advancing nothing until they suggest it, yet still leading their thought to a life beyond, for which this is a preparation, a school. If this is carefully done, the boys will demonstrate, to their own satisfaction, that there *must* be a future life, and that it is only reasonable to expect, that, in externals, it resembles that to which we have here become accustomed, and through which we are being trained for heaven. In conversation of this general character we may well occupy several consecutive lessons, without any use of the book

itself, until quite ready to take it up, with fair understanding of the general subject.

Only those chapters should be used which give direct information; and these not necessarily in their consecutive order, for they were thus written and arranged for the use of the adult rational mind, and we must, to act intelligently, adapt our material to the needs and previous attainments of the scholar.

Each chapter must be carefully and thoroughly prepared by the teacher; so that he needs no book to keep his thoughts in the right direction.

No previously attained step must be allowed to be forgotten; and therefore we must begin each lesson with a review, by varied questions, of the main points before established.

By the same process of questions applied to every particular subject treated, make the boys do their own thinking, and work out in their own minds the point proposed, as well as possible. Give them opportunity also to ask, as well as to answer questions.

When this has been done, take, as the close of each lesson, just so much of the chapter used as will confirm the points discussed; and let the boys read it aloud, each in his turn. Avoid reading anything that is too far advanced for their easy comprehension; or if some statement or expression needs explanation, give it on the spot, so far as is possible; but make no long orations of your own. Make the boys do both talking and thinking.

Reading is not necessarily learning, and to read without understanding is worse than useless.

Let the reading, then, come last, as a means of bringing into the best concrete forms of expression the ideas already brought into activity. Thus we may make the book a blessing and an enjoyment, instead of a bore, and save the scholars from the great misfortune of coming to adult age with only the feeling, at the best, that to read Swedenborg is a tiresome duty.

In presenting these three methods, your Committee would say, that each of them forms a part of the experience of the writer of this report. Those discarded are therefore presented in no spirit of reproach to the teacher whose experience has not as yet led him beyond them.

Neither is the last offered as anything more than a present experiment, not yet brought to a satisfactory conclusion; though in some respects it promises better than those which have preceded it.

How to reach such a class of boys has long been matter for anxious thought in the Church.

The subjects desired to be taught are not such as boys of the present day, with their long inheritance of evil tendencies, can be expected to have much interest in. Their thoughts and desires are with this world and its active pleasures. To lead their thoughts as *we* desire, we must meet them fully in all the good of their present state, — must interest and hold them as well as we can. If we fail, we must not be discouraged, but try another set of boys; and in new ways, if the old ones will not work.

Above all, we must not think that because one boy in a hundred appears to enjoy the Sunday School and its instruction for its own sake, more than for the sake of its external associations and attractions, the other ninety and nine are all wrong, because they do not and cannot.

In more than twenty years' experience we do not remember half-a-dozen boys who manifestly loved spiritual instruction for its own sake. Yet very many have become, after a season, good and useful members of the Church, and are doing good service in one or another of its uses. No good and earnest effort on the part of a teacher will fail entirely; for spiritual thoughts and affections are communicated in a thousand unseen ways. When such form the motive for our work, its best part lives and multiplies forever; its body only, dies and is buried from our sight.

SWEDENBORG AS A TRANSLATOR OF SCRIPTURE.

No one has read Swedenborg's theological works without noticing that his quotations from the Word, when literally rendered from the Latin, do not agree with our common version; and this is especially noticeable in those portions of the Word treated upon in the "Arcana Cœlestia," the explanation of the internal sense appearing to require a wide departure, in some respects, from the received version. These departures, evidently, are produced by a literal exactness, and by retaining, in the Latin, the characteristics of the Hebrew and Greek.

The thought long ago entered the minds of New Churchmen, that, so far as Swedenborg had gone, he had given a new Latin version of the Word, and that, by rendering this into English, a translation would be produced, not only much more exact and literal than any now in use, but also vastly more capable of interpretation as to its spiritual meaning.

Under this idea, as is well known, M. Le Boys Des Guays was led to make to the Church his very valuable contribution of the "General Index," which indicates the book and paragraph in which Swedenborg refers to any passage of Scripture, showing whether the same is amply treated, or slightly explained; whether fully quoted, or merely cited. Des Guays believed he had done what was most necessary to enable some one, who should come after him, to make a new version of Scripture for the use of the New Church.

The same idea has prevailed with some to that degree, that they regard the use of the present somewhat inexact version as inadvisable, and desire to see our books of worship so changed as to include the translation of Swedenborg, so far as that goes, and, beyond that, the most literal rendering possible of the original text.

The whole subject is one of great interest, and its importance to us, and to those who come after us, needs no state-

ment. As a contribution to the matter, the writer offers the results of his reading, so far as they serve to elucidate the point of Swedenborg's attitude toward the translation of the Word.

To begin a little before the time when the "Arcana Cœlestia" was published, it may be remarked that Swedenborg began to write his first notes, or "Adversaria," without making a new translation, apparently without thought of doing so, and, considering what is afterward shown, certainly without understanding the Hebrew language. He is seen to do as he had done in scientific works, in which he was accustomed first to quote the anatomical authorities of his day, and then to deduce from their statements the conclusions peculiarly his own.

So the reader of the "Adversaria" finds Swedenborg relying upon two Latin versions of the Word, those of Castellio and Schmidius, from whom, in the beginning, he quotes every verse before commenting upon it. On page 25 of Tafel, Ed. Adv. Vol. I., he is seen to favor Schmidius, but says, on the next page, that he will use both. But through the whole first volume, and, although the text is not so much quoted, through the second also, he adheres most exactly to Schmidius, as one unacquainted with any language but English would adhere to an English version. He commends Schmidius in Adv. Vol. II., n. 363. In treating upon Exodus, twentieth chapter, for example, he uses the division into verses found in Schmidius, which differs from that of the Hebrew, or at least from that from which the King James version was made.

In the third volume of the "Adversaria," he is still quoting exactly from the same Latin version, as may be seen in nos. 1638, 3239, and 5342. In n. 7101, he notes an error in this version, perhaps found from comparison with Castellio, who may be the "other interpreter" mentioned, n. 7208, but he makes no reference to the Hebrew. The quotations continue through the third and fourth volumes, but with a change in the latter that is well worth noticing; for he says,

on page 46 (Adv. IV.), "see the Hebrew text here," referring to that text for the first time. Although he still continues to quote Schmidius, it is not long before the Hebrew is again referred to (p. 114). And on page 221, he says, "see the text, for the interpreters vary." All this, as may be seen from Adv. Vol. IV., p. 205, was before "23d February, 1747, old style."

Proceeding to the "Diary," the reader is struck with noticing on an early page, forms of Hebrew verbs arranged in a manner to imply that the writer had just acquired a knowledge of them. This appears to have been written between Aug. 31, and Sept. 2, 1747, "almost three years" (n. 192) after he began to have knowledge of the truths of the New Dispensation. It is important that he speaks, not approvingly, of translators, in "Spiritual Diary" nos. 1951, 2040, 2041, and 2380.

His use of the word "apex," in n. 2061, seems to imply that he is reading Hebrew; and there is evidence that he understands it in nos. 2414, 2631, (written July, 1748,) 2833, 4671, and 5581. "Spiritual Diary," n. 4883, is believed to contain the first direct quotation from the Word to be found in this work, and it shows that he no longer quotes from Schmidius, on whom he had once leaned so completely, but conforms to the Hebrew; and in n. 5622, he says distinctly, *Legi in Hebræa lingua*, "I read in the Hebrew tongue."

If any one is interested to see that all this time Swedenborg was continuing his careful, consecutive reading of Scripture, and proceeding as slowly as if he were studying it in Hebrew, he may trace the fact in nos. 1961, 1995, 2054, 2061, 2229, 2230, 2354, 2356, 2441, 2472, 2621, 2694, and 2791 of the "Diary."

Coming now to the larger light of his published works, and to the "Arcana Cœlestia," the publication of which he began in 1749, it is noticeable at once that Swedenborg, in quoting the Books of Genesis and Exodus for the purpose of interpretation, departs utterly from the version of Schmid-

ius, always translating the single Hebrew connective by *et*, and, for which the other uses various particles, and using *homo*, man, instead of Adam, and so on, though, what is singular, in the first verse of all, where the Hebrew has heavens, he writes *cœlum*, heaven. In A. C. n. 618, he speaks of the "original language," and refers to it in many other passages; as in nos. 996, 3994, 6661, 7120, 7191, 7268, 7293, and 7668.

A great deal of Scripture is quoted in connection with the two books which form the text, and that, also, for instance, nos. 15 and 1158, shows that Swedenborg was led to retranslate, throughout, the "Arcana."

The other and smaller works may be more summarily referred to. For the fact of a retranslation, see in "Heaven and Hell," nos. 119, 218, and 287; in the "New Jerusalem and its Heavenly Doctrine," nos. 1, 9, and 267, though the Hebrew is not exactly rendered always; so the "Apocalypse Explained" shows a new translation in text and other quotations, as may be seen in nos. 391, 783, and 1115; so with the "Doctrine of the Lord," examples in nos. 4 and 26; "Doctrine of the Sacred Scripture," n. 15; of "Life," n. 28.

There is a singular fact, however, which cannot be overlooked, and that is, that while the author has appeared to lay aside the version of Schmidius for the sake of making one more literal, he now comes back to an evident use of Schmidius. The cause of this may have been the necessity of going forward with the work of treating upon certain subjects with more speed than would be possible if every passage were to be retranslated. Whatever the cause, the fact is plain, and is to be taken into consideration in deciding whether the importance of a new and strictly literal translation is to be deduced from Swedenborg's example.

In his quotations in the work on the "Divine Love and Wisdom," he closely follows Schmidius, see nos. 38, 233, and 383; and, likewise, in the work on the "Divine Providence," as may be seen in nos. 18, 100, 230, and 257. The

"Apocalypse Revealed" has a retranslation of the text, but in other quotations Schmidius is followed, as may be seen in nos. 33, 86, 233, 325, 506, 662, and 880. The same is true of the work on "Conjugial Love," see nos. 9, 21, 156, 315, and 494; and of the "Summary Exposition," see nos. 32, 71, and 100. The "True Christian Religion" takes its motto from the Schmidius version, though differing from it in quotations made in nos. 34, 116, 251, 376, 536, 705, and 822, but these variations are inconsiderable.

There is one other branch of the subject, to which allusion may be made, as tending to show that Swedenborg did not undertake to use the most literal exactness of translation, nor even to quote uniformly, at all times. Instances of passages quoted differently in different places are to be found everywhere. A few examples are added to show this fact. The language of GEN. 1, verses 14 to 19, varies in the "Arcana," chap. i., and A. R. n. 414. GEN. xxiii. 17 to 20, varies in A. C. chap xxiii. and A. C. n. 1441. EXOD. xx. 3, the first commandment is written two ways, see in T. C. R. nos. 9 and 291. So PSALMS xxiv. 6, varies in A. C. n. 9081, and A. E. n. 632; ISAIAH xlviii. 13, in T. C. R. 136 and A. C. n. 878; MATT. v. 17, in A. C. n. 7933 and T. C. R. n. 261; MARK ix. 3 is written three ways, namely, in A. C. n. 2576, H. H. n. 129, and A. E. n. 67; LUKE x. 5 and 6, four ways, namely, in A. E. n. 365, T. C. R. n. 303, A. R. n. 306, H. H. n. 287; REV. iii. 4, varies in T. C. R. n. 682, A. R. n. 81, and A. E. n. 102; and REV. xxii. 16, in A. R. n. 151, and T. C. R. n. 765.

From this rapid survey, which the writer has been obliged to make from his note-book, and to write out without recourse to the works themselves, certain conclusions, possibly of value, seem to follow:

I. Swedenborg was not acquainted with the Hebrew till about the beginning of the year 1747.

II. By the year 1749, when he published his first strictly theological work, he was so well acquainted with the Hebrew as to make a new and exact translation, without which the

explanation of the internal meaning would have been well nigh impossible.

III. He also made a similar retranslation in the works on the "Apocalypse, or Book of Revelation," originally written in Greek.

IV. However, his continued use of the Schmidius version shows that he did not regard an exact translation as essential for purposes of confirmation of doctrine.

V. And it does not seem to follow from his example that a strictly literal translation is indispensable except when the Word is quoted, for the sake of interpretation.

VI. Swedenborg's quotations not agreeing with themselves in every tittle, though of course in essentials of meaning, it will not answer to make English translations by merely rendering his Latin, except in the case of the three Books, Genesis, Exodus, and Revelation; and such apparent translations as would be produced by those not deeply versed in the original languages would be necessarily defective and unprofitable.

INVENTIONS OF HOMER.

All the commentators of Homer concede to him a power of invention, which, as they say, has never been equalled by any subsequent writer, and which they consider as the foundation of his enduring fame as a poet. This inventive power they declare is not science; nor, in anywise, the acquirement of mental effort; neither is it the gift or result of education; but a personal creative energy, transcending in its ability and efficiency the highest gifts of the most profound learning.

In Dr. Warburton's edition of the Homer of Pope — perhaps the most elaborate and popular of all the translations which exist in the English language — we find the following sentence: —

"The utmost stretch of human learning and industry can never attain to this invention. It furnishes Art with all her materials; and, without it, judgment can, at best, but steal wisely. . . . Exact disposition, just thought, correct elocution, polished numbers, may be found in thousands of authors; but this *vis vivida animi* in very few. This invention can overpower criticism, and make us all admire while we disapprove."

The annotators confess that this invention — for this mighty power they call by no other name — is sometimes exhibited indistinctly in Virgil and Statius; and, in a few others, it bursts out in sudden, short, interrupted flashes; in Milton it glows; in Shakespeare it strikes like accidental fire from heaven; but in Homer, and in him only, it burns everywhere clearly, and even irresistibly.

But what is this transcendent power; this invention from which the soundest judgment and the highest education can only wisely steal, — this lively energy which so greatly exceeds intellect, acquired talent, science, and all the rich stores of learning which the strongest minds can possess by the most persistent study and through the best instruction? In no instance, that we recollect, have the editors of Homer, in the edition to which I have herein referred, offered any very satisfactory definition of the term to which they are so constantly pointing, and to which they concede such entire pre-eminence above the highest human acquisition. It is a word constantly recurring in the editorial notes, *semper idem*; and scarcely relieved by the expression of a corresponding term.

The commentators frequently tell us what this invention is not; but, if we accept their negative expressions upon this point, there is only a very small margin left for a positive description of their favorite term. They do, however, afford some information of the influence they impute to this power, which we are quite ready to accept. They say it is manifested in Homer, in his descriptions, similes, images, and allegories; in his relations of individual character, and in his exhibitions of the human passions, of love, friendship,

of anger, envy, jealousy and revenge, and in the moral and civil lessons which he teaches, and everywhere enforces.

If, however, we take from these beautiful expressions, from these similes, figures, and allegories, from the moral and civil laws which he prescribes and the lessons of the true fellowship which he so constantly inculcates, all the adornments they have received from his learning, — from the beauty, strength, and propriety of the language in which they are expressed; if we concede nothing to Homer's learning, science, judgment, to his well-trained imagination and polished numbers — which, say his editors, in substance, have little to do with the beauty of his language, or the excellence of his poem — what have we left of that crowning poem, the "Iliad"?

When we first met with this term, invention, as employed by the commentators of Homer, we supposed it was used as a synonyme for genius; but as they declare it has no connection with literature, knowledge, science, or acquired talent, they seem to have left it almost as a mere entity, not clothed upon with any human instrumentality, and consequently scarcely productive of any worldly use; and yet they impute to this invention, the meaning of which they have so mystified, the transcendent beauties of Homer's poem; but which, we shall endeavor to show, are the products of a great mind, influenced by a sound judgment, enlightened by persistent study, under the most eminent teachers, and endued with a rich imagination, balanced by the lessons which the highest learning inculcates.

So little has been said by the editors of Homer of his literary acquirements, or of his opportunities for learning, that the question naturally suggests itself whether he was a man of acquired talent, or whether his high reputation rests mainly upon knowledge which is so frequently represented as innate, and in no sense acquired. It is surprising so little has been said on this subject by the editors of Homer, inasmuch as the materials of his life, but more especially of his

opportunities for instruction, are so available, and, we may add, so authentic.

In the early times of which we are now speaking, Egypt was the great seminary of learning. Swedenborg says that Egypt, in a good sense, denotes knowledge and instruction; and that the sojourning of Abraham in Egypt denotes the Lord's instruction in childhood; and that Jacob's going down into Egypt signifies that natural truth must be initiated into the scientifics of the Church. He also informs us that the Ancient Church was in Egypt; and there can be no doubt that Egypt, in those days, was the great storehouse of learning, and school of instruction.

That Homer availed himself of these literary advantages we will now attempt to show from the testimony of writers now regarded by all as authorities in matters of ancient history.

Herodotus, who, for the truthfulness of his historical relations, has now, for nearly twenty-five centuries, been named and regarded as the "Father of History," says: —

"I am of opinion that Homer and Hesiod, who lived not above four hundreds years from my time, were the persons who introduced the genealogy of the gods into Greece; imposed names upon each, assigned their functions and honors, and clothed them in their several forms. As to the other poets, supposed to be more ancient, I think they lived after these. And this is my sense touching Homer and Hesiod." *

Diodorus, the Sicilian, relates † that the Egyptian priests, out of their sacred records, show that *Orpheus*, *Musæus*, *Homer*, the poet, *Solon*, *Pythagoras*, and other wise men from Greece, came to them in Egypt; and they show certain marks and signs of *all these being there; of some by their pictures;* and of others by names of places, or pieces of work that have been called after their names; and they bring arguments from every trade that is used, to prove that

* "Littlebury's Herodotus," Vol. I. Chap. Euterpe.

† London, English, edition of 1814; Vol. I. pp. 95, 96, 97.

everything in which the Grecians excel, was brought from Egypt. And Diodorus asserts that Pythagoras learned his mysterious and sacred expressions there; the art of geometry and arithmetic; and that Solon and Plato borrowed from Egypt many of those laws which they established in the several commonwealths.

In Egypt the Grecians learned, as is declared in the "Life of Pythagoras," the doctrine of the existence of *One God;* that this God created the world; and there they received their first idea of the immortality of the soul; and thence, it is declared, "they took some tincture of morality." From this source we learn the name of the first preceptor of Homer in Egypt, namely, *Hermodamus*, one of the descendants of the famous *Creophylus*, who having in a most hospitable manner taken him into his house, "acquired for himself a name that will last forever"; and it is also asserted, that Homer and Pythagoras had fished in the same Egyptian waters.

The ancient authorities agree that the Egyptians were very jealous of their sciences; and rarely admitted strangers to the benefit of their instruction, until they had passed through severe austerities, and long probations.

Some of the Greek students, it is believed, remained in Egypt for a long period. Pythagoras, it is asserted, dwelt there, in one place, and, perhaps, under one instructor, for five years; and another authority says that Homer remained so long in Egypt that he was sometimes claimed as a native of the country.

We have already alluded to the liberal arts and sciences which the Grecians were taught in Egypt, and also spoken of the theology they brought thence to their own country. They returned to Greece, not only with their minds enriched with science, but with the knowledge of the doctrines of the Ancient Church, which church then existed there; but, perhaps, at that period, in a declining state, and its truths more or less commingled with falsities and superstitious rites; but they brought to Greece the great truths of that

Church, namely, the doctrine of a SOLE SUPREME BEING; or, as Homer expresses the Divinity, —

"SUPREME of GODS unbounded and ALONE."

The inferior deities, so frequently mentioned in the "Iliad," were, at first, considered, says the learned Mr. Bryant, and other eminent writers, as the messengers or ministering angels of the Divine Will. *Homer* also brought from Egypt the great moral, civil, and social laws which, when strictly regarded, secured the observance of mutual good-will, the interchanges of the kindly offices of life, and greatly contributed to the formation of just and equal laws which secured the rights of every Grecian citizen.

It is quite apparent that Homer was skilled in the learning of Egypt, in all the liberal arts and sciences there understood and taught. The sacred, or, as they were called in after-time, in Greece, Eleusinian mysteries, were undoubtedly introduced by the wise men of Greece, from Egypt into their own country.

"Those mysteries inculcated the belief of ONE GOD; and the dignity and destiny, or immortality of the soul, or of the man-spiritual. They instructed the people in the language of nature, and of the universe; and pointed out the laws of the DEITY, as manifested in the beauty and majesty, the splendor and regularity, which pervaded the visible world." *

There is, perhaps, no necessity for repeating that Homer must have been a person of strong mental powers, qualified by a most discreet judgment; and that he possessed rich imaginative powers, and a clear conception of the sublime and beautiful; and that the great truths of the Ancient Church were known to him, from which he derived those moral and *civil precepts which he so frequently* inculcates in his poem; and that the learning he acquired in the seminaries in Egypt, constituted the basis of his literary power and perennial fame.

* "Potter's Antiquities," Vol. II. p. 20.

The following lines, forming a portion of the inscription on Shakespeare's monument, at Stratford-on-Avon, serve to show what the general impression in regard to this subject was two centuries ago. The entire inscription seems to be a comparison between Shakespeare, Milton, and Homer: —

> "Yet not to birth alone did Homer owe
> His wondrous worth; what Egypt could bestow,
> With all the schools of Greece and Asia joined,
> Enlarged the immense expansion of his mind."

There can scarce be a doubt that Homer became acquainted, while in Egypt, with the science of correspondence, as then understood and taught in the Ancient Church; for we can see frequently repeated evidence in his poem of his knowledge of the relation which exists between the internal and external, or between things spiritual and natural. A New Churchman, as we think, can scarcely read a single book of the "Iliad" without being impressed with the belief that the author had become acquainted with some, probably many, of the leading truths of the Ancient Church; such truths as the UNITY of the DEITY; a BEING of SUPREME LOVE and WISDOM; the CREATOR and PRESERVER of all things that are, or were made; and he must also observe the constant distinction the writer maintains between good and evil; the true and the false; the just laws he prescribes and ever inculcates. It is true, some persons may complain of his inconsistencies; as of his frequent declaration of monotheism, as frequently, say they, mystified by his admission of polytheism; of the perfect love and paternity he ascribes to the ONE GOD, and the depraved passions he imputed to many gods, etc. It is not to be supposed that Homer brought to Greece the true doctrines of the Ancient Church free from the admixture of all error. That Church, at the time he was in Egypt, was not, as we have reason to suppose, in its highest condition, but tending to its consummation, and encumbered, perhaps, by many superstitious rites,

which may have been increased by its introduction into Greece; but many of its leading truths seem to have been preserved almost intact. The inferior deities, often spoken of by Homer, as has already been said, in the earlier period of the Church, were considered simply as the ministering servants of the ONE GOD, and the imputations of debased passions to these servants, called gods, was one, perhaps, among the many evidences of the declining state of this Church in the time of Homer.

The imputation of depraved passions to the inferior deities, or ministering spirits, as we prefer to call them, was probably among the earliest indications of the decline of the Ancient Church; for, as men began to swerve from virtue, or the true order of life, and incline to evil indulgences, they also began to ascribe to others the moral delinquencies they experienced in their own status. As it is at the present day, he who riots in iniquity, and who appears to rejoice in the exercise of wrath and cruelty, seems strongly inclined to impute to others, and even to the Author and Preserver of his own life, the same debased passions as those which degrade his own perverted manhood.

We have spoken of the science of correspondence as one of the doctrines of the Ancient Church, and which is now a leading feature in those of the New Church. That this doctrine was carefully studied, and frequently availed of by Homer, in his "Iliad," there can be no doubt, certainly not among New Churchmen of the present time. The employment of this science, to a very great extent, constitutes the life, strength, and universally-admired beauties of his "fables, images, and allegories." But let us pursue this subject a little further.

Nestor was honored above all others for his judgment, prudence, wisdom, and piety; and he was also crowned with regal dignity. He was eminently the counsellor of Greece, in the time of the Trojan war — the strong one among kings — and the high judicial officer on the most important occasions. Let us now take from the "Iliad," substantially,

nay, almost literally, his mode of procedure when called to execute judgment.

Nestor sat before the palace gate, upon a seat, or throne, of white stone, exquisitely polished by the hand of the workman, and rendered even more lustrous by the oils or unguents with which it had been covered. Upon this seat his father, Neleus, had been wont to sit in council as a god. Nestor, while occupying the throne, is described as bearing a sceptre in his hand, which emblem of power was never used except upon some act of regality, in the despatch of justice, or upon occasions of great solemnity. None but kings, or kings' sons, were allowed to occupy this consecrated seat, and the latter were not allowed to ascend it until they had passed through certain ceremonies of purification. When Telemachus, the son of Ulysses, was invited, on an important occasion, to take his seat by the side of Nestor, he was first purified in the holy water of lustration; then anointed with oil, and clothed in appropriate garments, and being —

> "So refreshed, stepped forth,
> From the bright laver, graceful as a god,
> And took his seat at ancient Nestor's side."

This account of the character and office of Nestor, as a judge, is very suggestive of the belief that Homer, while in Egypt, not only acquired a knowledge of the science of correspondence, as taught in the Ancient Church, to which we have alluded, and which, in this description of Nestor, which the New Churchman instantly recognizes as full of significatives, — but that he knew well how to use it to strengthen and beautify the descriptions and incidents of his poem. All the names, ceremonies, and types employed in this account clearly indicate that he well understood the relation existing between internal and external, or between things natural and spiritual. Let us recur to this again. Nestor assumed his judicial functions before the palace gate; his sceptre, the emblem of regal power, in his hand; his seat,

or throne, a stone — a white stone, polished and shining, and made more lustrous by the anointing oil — arrayed in prescribed garments; the son of Ulysses, purified by frequent applications of water, clothed in proper apparel, and thus qualified to take his seat by his side! This whole account clearly indicates that the author of the "Iliad" well understood the relations ever existing between externals and internals; that he had studied the science of correspondence as taught in the Ancient Church.

Although the Ancient Church may have been declining in the age of Homer, yet many of its prominent truths were taught in the succeeding centuries, and some of them even down to the consummation of the Jewish dispensation, when Cicero stood forth almost alone in the expressions of his belief in one only SUPREME BEING, and of the immortality of the soul.

There is a growing belief, at the present day, that every created thing is a recipient form of life — of that life which is itself creative — that every letter and figure are the ultimate forms and continents of internal power; that figures, letters, and words, collectively, are a larger form of this power, and constitute the body of science, or scientifies, which Swedenborg says, in a good sense, are for the purpose of serving the internal man; and that, by scientifics and knowledges, a way is opened to the man-spiritual. Thus, under their proper definitions, figures, letters, words, and the scientifics they form, are seen to be leading instrumentalities of life; and, like the material human organization, when quickened by the reception of life from the SOURCE of LIFE, are for the uses of man, while clothed in the natural body; which uses, if faithfully performed by man, from a love of doing good to others, are continually elevating him nearer and nearer to the life celestial.

We feel almost impelled to speak of another feature of the Homeric poem, namely, of his description of conjugial love, and we might add, of all the affections which characterize the life truly human, but, especially, as manifested

between Hector and Andromecha, and between Ulysses and his wife Penelope. We refer first to the meeting of Hector and his wife with their little son, just before his single combat with Achilles, as described in the "Iliad;" and, secondly, to the character, the conjugial fidelity, and purity of Penelope, the wife of Ulysses. I shall not attempt the description, or history, of either of these characters and their incidents, but would refer to the most affecting account of the last meeting of Hector and his wife, as expressed in the translations of Pope, in the sixth Book of the "Iliad," commencing at the 462d line, and occupying two or three pages; but I cannot refrain from saying a few words in relation to the prayer of Hector for his son, when he had a feeling he should never see him again: which presentiment proved true.

Of all the English translations of this prayer, the one to which I have referred is generally considered as most expressive; and I cannot conceive of the person, not estranged from human sympathies, who could attentively read the account of this meeting of father, wife, and son — carefully peruse this father's prayer for his son, whom he is to see no more — and rise from the perusal without manifest, mental emotion. Cowper, who translated this poem, and whose version is generally accepted as the most literal, says, in substance, that he spent weeks in the translations of this prayer, in the endeavor to express its force and fulness in the English language, but who declared his inability to do this in a satisfactory manner.

The character of Penelope, the wife of Ulysses, which stands forth in history as the world's pattern for purity and conjugial fidelity, pervades the Odyssey, and constitutes a leading feature of that poem; but no particular reference can be made to any part or book of that work which presents a just synopsis of her eminently virtuous character. The virtues of Penelope breathe through this whole poem.

In conclusion, we will quote a paragraph from the volume of a most eminent and learned man, who has spent years of

study, all relating to Homer and the Homeric age, — the Hon. Mr. Gladstone, of England, who is at the present time pursuing the same course of study. The extract is as follows: —

"There is an inner Homeric world of which his verse is the tabernacle, and his poetic genius the exponent; but which offers in itself a spectacle of most profound interest, quite apart from him who introduces us to it, and from the means by which we are so introduced. The world of religion, of ethics, of civil polity, of history, ethnology, of manners and arts so widely severed from all following experience, that we may properly call them palæozoic, can hardly be examined and understood by those who are taught to approach Homer as a poet only."

To this quotation from the reviewer, in *Blackwood's Magazine*, the critic adds, "Very true and beautifully expressed." To this verdict, all New Churchmen, as we think, will readily assent.

ON GROWING OLD.

It seems a singular fact, that many men when they have attained the age of thirty, feel that they are old. The freshness of youth, the freedom from care, the lightness of heart, have gone. The world, which once seemed made to sing and be glad in, now seems faded into a world of harsh reality. The good fellowship, the bright dreams, the elastic hopes, have passed, and in their place stands a stern monitor who tells of the shortness of life, of the little that has been done, of the few years that remain, and cries, with the voice of alarm, —

"Haste thee, the hours are flying!"

We find in many authors, evidences that they had the same impressions at this period of life. Thus Dante, in the first line of the Inferno, speaks gloomily of standing

"In the midway of this our mortal life."

And Shakespeare, in one of his sonnets, written probably before he was thirty-five years old, says, —

> " That time of year thou may'st in me behold
> When yellow leaves, or none, or few, do hang
> Upon those boughs which shake against the cold,
> Bare, ruined choirs, where late the sweet birds sang.
> In me thou seest the twilight of such day
> As after sunset fadeth in the west,
> Which by and by black night doth take away,
> Death's second self, that seals up all in rest."

Byron, also, in some verses on the completion of his thirty-sixth year, has these lines : —

> " My days are in the yellow leaf;
> The flowers and fruits of love are gone;
> The worm, the canker, and the grief,
> Are mine, alone ! "

And we will further quote these lines from Coleridge, written when he was thirty-eight : —

> " Verse, a breeze 'mid blossoms straying
> Where hope clung feeding like a bee —
> Both were mine ! Life went a-maying
> With Nature, Hope, and Poesy,
> When I was young !
>
> " *When* I was young? Ah, woful *when!*
> Ah, for the change 'twixt now and then ! "

There are many reasons why this feeling I have spoken of should be so strong at this age; stronger, perhaps, than when life is still farther advanced. One reason is, that at this time men see more truly the reality of things. The sentiment and vanity of the former years is thrown off, and one begins then to learn truly what he is. At the age of twenty, the youth talks of melancholy, of death, of the shortness of life, and enjoys talking of it; at the age of thirty-five, the man sees that these are realities, and not

playthings. Like the spendthrift, who spends his money recklessly, until at last, when a day of reckoning comes, he finds that but little remains, so a man at this age recollects himself, and sees that he can hardly count on as many years of life in the future, as have already passed. Then, too, at this period, the youthful days are so recent, and the remembrance of them so strong, that the feeling of regret is perhaps greater than when life has further advanced. This time is an era in life, in that it is a dividing-line between the younger and older portions of man's time on earth. It is a division between youth and age; between seeming and reality; between preparation and performance.

Youth is a state of activity, of vigor, of freshness, of hope. There is no despair in youth. The mountain is never so steep, but he will reach its summit. The danger is not so great but he could wish that it were greater. Have other men failed? He will not. He sees no obstacles in his path, hears no sounds but those of victory. His step is elastic, his eye bright and clear, his faith is strong. In short, when we think of youth, we think of active, buoyant life. Now old age is a time when the energies flag and fail, when the senses are dull, when the springs of life are drying up. The eye is no longer bright, the step is weakening every day, the body is becoming bowed, the wrinkles upon the face are growing deeper. The nerves are no longer under control as in youth, and pain is a frequent visitor, and will not readily depart. The desire for rest comes often, too, and the willingness to lean upon a younger and stronger arm.

Such are the views of natural men. To those who look only to the present, who believe in nothing but what they can see and touch, to whom soul, and spirit, and eternity, are but vague, unmeaning words, old age is a time of dread. To these, every year, as it passes, is one more lost to their existence. The time of their youth is looked back upon as a time far better than any present time, or any time that may come. Life in this world means very little to such as

these, and life in another, if they have any belief therein, seems at best but an uncertain shadow. Indeed it is a question whether many who profess themselves Christians and believers in a future life, have much better conceptions of youth, old age, and death, than that one is delightful and to be wished for; the other, horrible, and to be dreaded; while the last is so dim and vague as to give but little hope or solace.

To those who look beyond the outward appearance, youth and old age have the deepest meaning. Children are types of perfect love and perfect innocence. They are representations of all that is good and holy, but representations only. In the words of Swedenborg: "The innocence is external, because only of the body, not of the mind, for the mind is not yet formed." Thus children are, as it were, in a state of untried innocence. Their capabilities, not yet brought out by temptation and trial, lie dormant within. While they are in childhood, they are under the direct care of the Lord, and their influx is from the highest heaven. Though outward and external, representing innocence, rather than being so in the highest sense, yet the state in which children are, is a most blessed one. It is a preparation for the great work that is to come; a pause before the battle; the hush which comes before the storm, the peace before the day of toil. At this time are stored up those recollections and impressions, those holy impulses, those heavenly breathings, which remain through all the future life, and come in the hour of need, like the presence of an angel, like the voice of a loved one, like some old memory:

> "How sweetly comes the voice of childhood's days
> Into the heart when love and hope are gone;
> When sin doth urge us on its devious ways,
> And care and sorrow seem for us alone."

These impressions, or remains, as we call them, unite man, as with a golden cord, to the time of his childhood. Wandering from all good influences as he may, there yet remain

these still, small voices, to call him back. We know from Swedenborg, that it is in the power of any man, by a good life, by a humble, childlike submission to the Heavenly Father, to bring himself at any time into the blissful state of his childhood. Amidst worldly strife and tumult, beset with temptation, he can become once again as in the days when those angels who always behold the face of our Heavenly Father, were his guardians and companions.

> "Hence, in a season of calm weather,
> Though inland far we be,
> Our souls have sight of that immortal sea
> Which brought us hither,
> Can in a moment travel thither,
> And see the children sport upon the shore,
> And hear the mighty waters rolling evermore."

After childhood comes the great work of man's life: his regeneration through conflict with sin. Many victories will not accomplish it; there still remains something to be done, and step by step, with the Lord's help, must man proceed. There is no short, easy way of performing the task. The man must bear to see all that he most cherishes taken from him, must know what disappointment is, must endure and be patient. He must lay down his life day by day; lay down his selfish, passionate, proud, sinful life, that in its place he may take up the life that the Lord gives, of purity, humility, and childlike trust. Very often there are times when it seems as if no hand, either Divine or human, could bring us out of the trouble we are in. Very often we dread to look even a day into the future, for fear of what may come. But the Lord is ever present, though He may not seem to be, and with His help we emerge from the darkness, purified and made strong. Fighting thus the good fight, when old age comes, though the body may be decrepit, the soul, the man himself, is "fresh and vigorous, with all the life of youth." Then comes, once more, the peaceful state of childhood. It comes, not as a representa-

tion, but as the true, inward state of one who has been tried in the furnace of temptation. We are told that "in the Word an infant signifies what is innocent, and an old man, a wise man in whom is innocence." So in old age, if at all in this world, is to be found the type of that innocence which is wise but yet simple, that freedom from sin which is accomplished by subduing it, that humility which has found by long experience that there is nothing known, nothing accomplished, nothing worthy of praise but that which comes from the Lord.

Thus is our life here not an unmeaning period. Thus is every passing day and every event fraught with our eternal welfare. In our infancy is the state of external innocence and purity; the innocence of the body, not of the mind; apparent, not real, goodness. Succeeding this, is the time of trial, when those who wish to become truly good must work with all their strength. Then, when self has been conquered, when sins have been overcome and put away, comes the state of true internal innocence, the state of perfect childhood. Beyond this, man advances nearer and nearer to the Lord, growing more and more childlike throughout eternity. Viewed in this light, the prospect of old age cannot bring dismay or dread.

Day by day in all the past years have friends gone before, until the greater part of them are there. It is one of the many privileges of old age to have few to bid good-by to on earth, and many to greet in the life beyond. To an old man, death is truly a going home. But while on earth, old age is indeed a time of peace. It is not necessary that an old man should be idle, and sit with folded hands waiting for death. Some of the best work done by men has been accomplished by those who are old. If we work while the day lasts, not heeding how many years are passing, if we are mindful, not of an earthly age or of a worn-out body, but of a youthful spirit, of an eternal life with the Lord, and of an unending usefulness, we shall not think that we are old, and indeed we shall

not be so. Many of us have the remembrance of a good father upon whose arm we leaned when we were children, and know what a sense of peace and security it gave us to trust in him. Now, as we grow older and older, we come more and more to trust in a better and more powerful Father than any earthly one can be. We come to be more truly children than when young, more trusting and more happy in the Heavenly Father. I remember once being present at a lecture given by Prof. Agassiz, and being thrilled and overpowered at the great knowledge and ability that he displayed. His memory seemed wonderful, his descriptions and illustrations were beyond anything I had ever heard. He seemed the master and almost the creator of the science he set forth. Yet, when he closed the lecture, he told his audience that during all his life what he had attained was as nothing to what he had yet to learn, that he felt deeply mindful how imperfect and meagre and fragmentary his own knowledge was, and that the highest knowledge man could have, was, that the Lord was the Source and Founder of all things in the universe.

"To grow old in heaven," says Swedenborg, "is to grow young." Why should we be ever looking back with regret upon our childhood, when before us lies a childhood brighter and more perfect than any that earth can give? With this golden saying in our minds, we cannot think we are growing old in the sense of leaving our youth behind. We are younger to-day than yesterday, in that we are nearer heaven, where "to grow old is to grow young;" and where, as Swedenborg further says, "the more thousands of years that we live, the more do we advance to the Spring of life, and thus to eternity."

BOOK NOTICES.

On Human Science, Good and Evil, and its Works, and on Divine Revelation and its Works and Sciences. By James John Garth Wilkinson, author of "The Human Body and its Connection with Man." Philadelphia: J. B. Lippincott & Co. 1876. 1 vol. pp. 590.

We have often heard the desire expressed for the application of New-Church doctrines to the solution of scientific subjects. It will be a long time before this desire can be gratified. Scientific men will not take hold of the doctrines of the Church, because their whole tendency is at present toward materialism and against spiritual truth; while many changes must take place before the New Church can so take possession of science as to make a new science for herself. But, in the meantime, we have the next best thing in this book, — a clear, succinct, and powerful statement, from a New-Church point of view, of the manifold errors and evils into which modern science has fallen, coupled with an equally clear and powerful unfolding of the principles which must govern the science of the future. We can hardly hope that it will attract the attention, much less modify the methods, of the so-called scientific men of the day. But, in the meantime, it will be of immense value to New Churchmen. It will help them to form a more correct estimate of the aims and modes of modern science; to avoid many of the actual evils and falsities into which it falls; to establish a true standard of judgment; in short, to examine all its operations in the clear light of the New Age. If it does not bring the truths of the New Church to bear directly upon the facts of science, it does upon its methods and principles. If it does not attempt to rehabilitate the dry bones which are at present its only possession, it does show whence the spirit which is to do this work comes. If it does not afford us a New-Church science ready-made and complete, it does afford us the principles which will govern such a science when formed. It thus gives us a key to the situation. It places the means of forming a correct judgment within our reach; and by pointing out the manifold evils into which the boasted science of the present day has fallen, it enables us to shun those evils as a necessary preparation for the nobler and purer science that must come sooner or later.

The primary purpose of the book, as we learn from the preface, is to furnish the author's testimony against the prevailing and cruel practice of vivisection, or, as he appropriately calls it, "Violationism." This he does in unmistakable terms. The first part of the book is devoted to this purpose. He attacks vivisection, not merely because of its cruelty to its victims, or its de-humanizing effects upon its practitioners and defenders, but as the ultimation and legitimate result of materialism, — as the poisonous and deadly fruit which the atheistic tendencies of popular science must inevitably produce. He shows that it has its origin in evil and false facts, — evil because procured by improper means, "violating the citadel of life in order to discover the secret of life," and false, because all facts so obtained are not genuine, but apparent facts, as stolen property is not property, but pillage; that science has no other rights than the rights of man, — the right to do right, but not the right to do wickedly; that the resort to such questionable and criminal means to advance the ends of science, being wrong in itself, "demonstrates physiological impotence," since if men had any true genius for physiological discovery, they would use their imaginations to animate the dead anatomical subject, instead of mercilessly violating the living one; that Nature has carefully guarded against these assaults upon her internal functions by placing numerous sentinels at all the doors of the body, and causing the nerves to give warning at the slightest approach of danger; but that the influence of materialism upon medicine and surgery has been to break down these barriers, by increasing the use of opiates, by encouraging the tendency to external and heroic treatment instead of the mild and beneficent applications of homœopathy, by the pollution of medicine by vaccination, by the congregation of diseases in hospitals, by producing "a lust of operating, which is the demon of surgery," and though possibly creating a "cruel dexterity" in such things, yet really "destroying the hand by cutting off its communication with the conscience."

He declares that these vicious methods and unholy principles of modern science have a circulation beyond those who practise them, justifying cruelties and deadening the public conscience, teaching the doctrine that anything is allowable to save or prolong human life, and making "life at any price" the great aim of physician and patient. And after all he maintains that vivisection and its kindred practices can do no good, because being evil and false in

their origin, they produce only evil and false facts, and must result in an evil and false science.

But the author is not content to tear down without at the same time doing something toward building up. He is not a mere iconoclast. He is a true prophet of science, — not only pointing out the evils of the past, but the promises of the future. Searching and severe as are his denunciations of the means and results of modern science, they are not the outgrowth of any hatred of science or scientists. On the contrary, he is a sincere lover of Science; and while he exposes her false notions and evil practices with an unsparing hand, he indicates the only means by which these disabilities can be corrected: namely, the downward pressure of a new spiritual science against the perversions of a materialistic and atheistic science, — the recognition of the world of causes, or the spiritual world, and the great First Cause of all, in studying the world of effects, or the material world.

We regret that our space will not permit a full description of this portion of the work. Suffice it to say that it contains a full and complete statement of the leading doctrines of the New Church in their application to modern thought and their bearing upon the pursuits of science. All these topics are treated with a freshness, raciness, and vigor that will quicken the thoughts even of the old students of the doctrines. For sharp distinction, clear statement, forcible utterance, and close reasoning, they are seldom equalled. Taken together, they form a complete system of New-Church doctrine and polity. And through all there runs a loyalty to the truths of the New Church as constituting the beginnings of a New Age, that will be exceedingly grateful to the members of the Church, and excite the respect and admiration of all.

This is not the kind of matter we would naturally expect to meet with in a work of this sort. But the author defends the wisdom of it by pointing to the fact that scientific men have gone out of their way to attack religion, and he declares that every man is bound to enter the field with his religion and take up the challenge if he can. To do this he deems it necessary to give not only the outlines, but the particulars of his religion, and says that since the Old Church cannot do this work successfully, the New Church must.

On the whole, the book is one of extraordinary power. It gives evidence of a great amount of conscientious work, of deep research, of pure, elevated thought; an intimate knowledge of the

doctrines of the New Church, and a noble and lofty spirit. To some persons its style will appear somewhat labored. We do not feel disposed to criticise the author on this account. Where there is so much good, it is not worth while to find fault with so external a matter. We know from his other publications that it is natural to him, and we are willing to leave this writer and all others to work freely according to the form of their own minds. We remark, however, as a singular coincidence, and one that shows the power of the New-Church doctrines to modify the action of the human mind, that those parts of the work that treat of the most profound and apparently remote subjects connected with the doctrines of the New Church, are most simple and direct in their forms and expressions. The prevalence of this peculiar style, however, renders it necessary to read more carefully, not only to understand, but not to misunderstand, the author. More than once we thought we had detected erroneous or inadequate statements. But in every instance we found, on further reading, that the author had guarded against the very misconception we had feared. There are some minor points upon which, with our present understanding, we cannot agree with the author, and others will, perhaps, discover more. But upon the whole we look upon the book as remarkably accurate and safe.

We do not suppose that a work in the title of which "Human Science" is coupled with "Divine Revelation," will attract the attention of scientific men. If it does, as soon as they discover its drift they will lay it aside, and return into the appearances of nature in which they delight. Much less do we think they will attack it. The pugilist takes great delight in exercising upon a bag of sand suspended by a cord. It affords him a sense of his own irresistible prowess, while it does him no harm. But if the bag were immovable, instead of swinging, and filled with iron instead of sand, he would forego the pleasure, lest the first blow should shatter the arm that struck it. So the scientific pugilist, however much he may take delight in combating the defenceless positions of the Old Church, will not be inclined to try his strength upon this, lest the vehemence of his effort should react upon himself, and crush the power that would crush it. But, though the world at large will take little note of the book, richly as it deserves notice, it will be of great use, not only to New Churchmen in correcting and confirming their views on scientific subjects, but to young men just setting out on a scientific career, and not yet com-

mitted to the errors and evils so common in the scientific world. The present writer is willing frankly and gratefully to acknowledge his indebtedness to the author in many ways; and he earnestly recommends the work to all who desire to form a correct estimate of the fierce struggle now going on between "Human Science and its Works," and "Divine Revelation, and its Works and Sciences."

S. S. S.

LECTURES ON THE HISTORY OF THE JEWISH CHURCH, by ARTHUR PENRHYN STANLEY, Dean of Westminster. Third Series: From the Captivity to the Christian Era.

THE habit of reading the Bible constantly from childhood up, together with its good effects so essential to spiritual life, has one tendency that is less desirable: the familiarity of the words prevents their arousing our attention to their full literal meaning; and thus we fail to receive the vivid natural ideas which are the proper basis for the deeper senses of the word. Perhaps there is no author who can do more to help us in this direction than Dean Stanley. His extensive knowledge of the history and the antiquities of Bible times, together with his own experience in Bible lands, suggests to him the very scenes and incidents of the story, which he presents to his readers with a quite startling realism. The very quickness of his apprehension of striking points may sometimes be a snare to him, as in his former identification of Gerizim with Mount Moriah, and possibly, in the present volume, his rendering of the closing word of the inscription on Belshazzar's wall, "*upharsin*," "and the Persians" (p. 64); but the wonder is that, among so many fresh suggestions, so few prove to be insufficiently supported.

The first lecture opens with a description of "Great Babylon," from which, at the risk of mutilating the magnificent picture, we must present some particulars. The city was an enclosure, —

"On the lowest computation forty, on the highest sixty miles round. Like Nineveh or Ecbatana, it was, but on a still larger scale, a country or empire enclosed in a city. Forests, parks, gardens were intermingled with the houses so as to present rather the appearance of the suburbs of a great metropolis, than the metropolis itself." The walls of the city were "not less than three hundred feet high; and along their summit ran a vast terrace which admitted of the turning of chariots with four horses, and which may, therefore, well have been more than eighty feet broad."

From the centre of the city the Temple of Bel —

"Rose like the Great Pyramid, square upon square; and was believed to have reached the height of six hundred feet. Its base was a square of two hundred yards. No other edifice consecrated to worship, not Carnac in Egyptian Thebes, nor Byzantine St. Sophia, nor Gothic Clugny, nor St. Peter's of Rome, have reached the grandeur of this primeval sanctuary, casting its shadow far and wide, over city and plain. Thither, as to the most sacred and impregnable fortress, were believed to have been transported the huge brazen laver, the precious brazen pillars, and all the lesser vessels of the Temple of Jerusalem, together, doubtless, with all the other like sacred spoils which Babylonian conquest had swept from Egypt, Tyre, Damascus, or Nineveh. And when, from the silver shrine at the summit of this building, the whole mass of mingled verdure and habitation, for miles and miles, was overlooked, what was wanting in grace or proportion must have been compensated by the extraordinary richness of color. . . . The several stages of the Temple itself were black, orange, crimson, gold, deep yellow, brilliant blue, and silver. The white or pale brown of the houses, wherever the natural color of the bricks was left, must have been strikingly contrasted with the rainbow hues with which most of them were painted, according to the fancy of their owners, whilst all the intervening spaces were filled with the variety of gigantic palms in the gardens, or the thick jungles, or luxuriant groves by the silvery lines of the canals." —pp. 5–9.

The story of the life of the exiles in Babylon, and of the return to Jerusalem, is told with the interweaving of many familiar prophecies and Psalms, and the illustration of many touches from Eastern experience, like this in regard to the crossing of the desert:

"As before some royal potentate, there would go before them an invisible Protector, who should remove the hard stones from the bare feet of those that ran beside the camels, and cast them up in piles on either side to mark the broad track seen for long miles across the desert." — p. 97.

From the later Prophets, Holy Writings, and Apocryphal Books, the author gathers the story of the rebuilding of Jerusalem, and of the many wars and vicissitudes of its inhabitants down to the coming of the Lord; and his success in filling this long period, usually so blank, with living men, is surprising.

One object kept prominently in view in treating of this epoch, is to show the causes of the manifest difference between the idolatrous people that were led into captivity, and the fanatically strict and monotheistic people to whom the Lord came. For this purpose, besides the natural effect of the captivity to idolatrous masters, the teachings of Zoroaster, with which the Jews were in contact under Cyrus and other Persians, and of Socrates as illus-

trating the best wisdom of the Greeks, are sketched with intelligent appreciation.

In quotations from the Word, for the name "Jehovah," Stanley usually employs the French translation, "The Eternal," though admitting that it is an incomplete translation. Of the usage of the English Bible, he expresses his disapprobation as follows: —

"We have seen how, in earlier times, the name first of 'Jehovah,' and then of 'Jehovah Sabaoth,' became the national name of the Divine Ruler of Israel. We have now arrived at the moment when this great title is to disappear. In the parallel passages of duplicate poetry or duplicate history, the simpler 'Elohim" began to take the place of the more sacred 'Jehovah.' In accordance with these isolated indications was the general practice, of which we cannot ascertain the exact beginning, by which the special name of the God of Israel was now withdrawn, and, as far as the Hebrew race was concerned, forever withdrawn, from the speech and even the writings of the nation. Already at the time of the Samaritan secession in the days of Nehemiah the change began to operate. In their usages, instead of the word 'Jehovah' was substituted 'Shemeh,' 'the Name'; but they still had retained the word unaltered in their own copies of the Law. But amongst the Jews of Jerusalem the word 'Adonai,' 'Lord or Master' — the same word that appears for the Phœnician deity whom the Syrian maidens mourned in Lebanon — took the place, not only in conversation, but throughout the sacred writings, of the ancient name; by the time that the Greek translators of the Hebrew Scriptures undertook their task, they found that this conventional phrase had become completely established, and therefore, whenever the word *Jehovah* occurs in the Hebrew, misrendered it *Kurios*, 'Master'; and the Latin translators, following the Greek, misrendered it again, with their eyes open, *Dominus;* and the Protestant versions, with the single and honorable exception of the French, misrendered it yet again, 'Lord.' And thus it has come to pass that the most expressive title of the Eternal and Self-Existent, which in the time of Moses and Samuel, of Elijah and Isaiah, it would have been deemed a sin to keep silent, it became in these later ages a sin to pronounce." — pp. 179, 180.

In his preface, Dean Stanley expresses the hope that he may be permitted, in a future volume, to portray "the historical appearance of the Founder and the first teachers of Christianity in the light of their acknowledged, yet often forgotten connection with the long series of prophets and heroes of Israel," — a hope in which we cordially unite with him. W.

HARRIET MARTINEAU'S AUTOBIOGRAPHY. Harriet Martineau's Autobiography, with Memorials by Maria Weston Chapman. 2 vols. pp. 594–596. Price $6.00. J. R. Osgood & Co.: Boston. 1877.

THIS is a *chef d'œuvre* in autobiography. It is clear, concise, and searching. The subject does not spare herself, and it is but fair to add she treats others in the same way. It is no common event in the literary world when the autobiography of a woman like Harriet Martineau appears. A life covering well-nigh three-quarters of a century, an acquaintance with almost every distinguished man and woman in the mother country during that period, a character remarkably strong in all points, save one, these possess no slight interest to us of to-day.

It may be questioned whether any good can be derived from the study of character at once strong, peculiar, and dogmatic. Are there not some lessons taught best by a faithful study of human nature? True, Divine nature is higher; but the infant must learn to walk before he can run, and the flesh-pots of Egypt must be partaken of before the pleasant fruits and flowers of the Promised Land can be enjoyed. May not the easiest way to know ourselves as others know us, be to study the thoughts, ways, motives and acts of others? Some can best learn of the pitfalls of life by seeing the results of self-love and pride in another. This world is not heaven, and the people of this planet are not yet angels. That it ought to be otherwise, does not make it so, and it is only by contrast that the light appears so far above darkness.

Woman, doubtless, has a greater, though more silent, power when she keeps within her own sphere than when working outside of it. By nature she has perception. She perceives, or else knows not. There is no authenticated case of a well-known woman reasoning upon religious subjects who has not been brought to infidelity. Reason is not a sexual element of her mind. In that wonderful talk at Jacob's Well, it is clear the Lord addressed the woman's perception. When she attempted to reason, she misunderstood.

The number of those who leave a visible mark in the literary world and body politic, is few. But there are many who make indelible impressions in the moral world and body spiritual. Motives, intentions, and impulses can no more be numbered than can the sand on the sea-shore.

Intellectually (as the term is generally used) Harriet Martineau was strong. Spiritually she was weak; in a sense she could tear down, but her power of building up was very limited.* Her life was a sad one, but the strength of the intellectual parts of her character make the life a very interesting one. This is not the place to go into the details of that which has been so minutely told by the subject of the autobiography, and to which a dear friend has added a most conscientious memorial. The two volumes tell their own story. A few extracts will not be out of place, and such as our space allows we make:

"On the eighth of May, 1851, I went for a fortnight to stay with some friends, between whom and myself there was cordial affection, though they were Swedenborgians, of no ordinary degree of possession (for I will not call it fanaticism in people so gentle and kind). Their curiosity about Comte rather distressed me; and certainly it is not in the power of the most elastic mind to entertain at once Swedenborg and Comte. They soon settled the matter, however. My host kept aloof, — going out to his fishing every morning, while I was at work, and having very different matters to talk about in the evenings. It was his lady who took up the matter; and I was amused to see how. She came to my writing-table, to beg the loan of the first volume, when I was going out for a walk. When her daughter and I returned from our walk, we met her in the wood, and the whole affair was settled. She knew 'all about it,' and had decided that Comte knew nothing. I inquired, in amazement, the grounds of this decision. She had glanced over the first chapter, and could venture to say, she now 'knew all about it.' There was mere human science, (which, for that matter, Swedenborg had also,) and such science bears no relation to the realities which concern men most. This was all very well; and I was rejoiced that the thing had passed over so easily, though marvelling at the presumption of the judgment in one whom I consider nearly the humblest of women where her own qualities are concerned. A year later, however, she sent me a letter of rebuke about my work, which had less of the modesty, and more of the presumption, than I should have expected. I reminded her of what we had often agreed upon, with remarkable satisfaction, — the superiority of the Swedenborgians to all other religious sects in liberality. Not only does their doctrine in a manner necessitate this liberality, but the temper of its professors responds to the doctrine more faithfully than that of religious professors in general. I was sorry, as I told my friend, to see this liberality fail, on a mere change of the ground, — from that of religious controversy to that of the opposition between science and theology. I claimed my liberty to do the work which I thought best for the truth, for the same reason that I rejoiced in seeing her and her excellent family doing what they thought best for what they

* This calls to mind the *jeu d'esprit* of Douglas Jerrold: "There is no God; and Miss Martineau is his prophet." — Eds.

regarded as truth. I have had no more censure or remonstrance from any of the family, and much kindness, — the eldest daughter even desiring to come and nurse me when she heard of my present illness." — Vol. II., pp. 58, 59.

A most important lesson to be learned from Miss Martineau's life is of the treatment of children. The sorrows of childhood hold out pleading hands to many parents; but too often the cry falls on preoccupied ears, or hearts callous to the little voices. To the New Churchman, before all others, the parental duty is set forth in fixed and severe laws, and there are few sins that have heavier penalties than the infringement of these laws. No one is better able than he to whom the Truth is given to see the terrible consequences of hereditary delinquency. If any parent needs practical teaching as to the sufferings that may needlessly and cruelly, though perhaps unintentionally, be inflicted upon a child, let these pages of this Autobiography, relating to children, be perused thoughtfully and with care:

"My temper might have been early made a thoroughly good one, by the slightest indulgence shown to my natural affections, and any rational dealing with my faults; but I was almost the youngest of a large family, and subject, not only to the rule of severity to which all were liable, but also to the rough and contemptuous treatment of the elder children, who meant no harm, but injured me irreparably. I had no self-respect, and an unbounded need of approbation and affection." — Vol. I., p. 15.

"The good side of this wretched extravagance of mine was, that it occasioned or strengthened a power of patience under pain and privation which was not to be looked for in a child so sensitive and irritable by nature. Fortitude was in truth my favorite virtue; and the power of bearing quietly a very unusual amount of bodily pain in childhood was the poor recompense I enjoyed for the enormous detriment I suffered from the turn my imaginations had taken." — Vol. I., p. 35.

"While organized, it seems to me, for sincerity, and being generally truthful, except for the exaggeration which is apt to beset persons of repressed faculties, I feel compelled to state here (what belongs to this part of my life) that towards one person I was habitually untruthful, from fear. To my mother I would, in my childhood, assert or deny anything that would bring me through most easily. I remember denying various harmless things, — playing a game at battledore for one; and often without any apparent reason; and this was so exclusively to one person that, though there was remonstrance and punishment, I believe I was never regarded as a liar in the family. It seems now all very strange; but it was a temporary and very brief phase. When I left home all temptation to untruth ceased, and there was henceforth nothing more than the habit of exaggeration and strong expression to struggle with." — Vol. I., p. 68.

H. P. C.

MONTHLY NOTES AND COMMENTS.

How the Magazine is received.

We have every reason to be satisfied with the reception which has been given to our first number. Many kind expressions reaching us from all parts of the country have served to increase our hope and courage. Our belief in the need of a periodical to be conducted on the general plan of the *Magazine* is greatly strengthened. The only criticism which we have heard of an unfavorable character, is one that we are not disposed to consider wholly uncomplimentary. It is to the effect that a larger number of pages would be desirable.

On this point we are glad to say a few words. The questions of size and price were very carefully considered in the arrangements preliminary to publication. The general conclusion was that the safest and most prudent way of commencing our undertaking would be the best. We decided, therefore, to incur no unnecessary risks, but to set out on a scale which we could certainly, without difficulty, maintain. Having, as was stated in the prospectus, no schemes for pecuniary profit, we shall gladly increase the number of pages without advancing the subscription price, whenever the returns from subscribers shall justify us in so doing. Meanwhile, though the *Magazine* is smaller than we could wish, we shall, on that account, feel, even more strongly, the importance of filling it with substantial and readable matter.

The Bull "Unigenitus."

One gratifying evidence of the manner in which the first number has been received, is afforded by the attention which some of its articles have attracted. An esteemed correspondent in Montreal, whose initials will be easily recognized, writes as follows on the above subject: —

"I have been exceedingly interested — as I am sure all readers of Swedenborg must be — in Professor Parsons' very able article in the first number of the new Magazine, on the Bull 'Unigenitus.' My object in writing upon it, myself, is to suggest what seems to me an explanation of the change of expression in the 'Continuation' from that employed in the 'Diary,' remarked upon by Professor Parsons, and spoken of by him as a change for the worse; as the words '*desist* from the Bull,' used in the Diary, would seem

to convey an idea more consonant with the historical facts in the case, than the expression 'not *accept* it' made use of in the later record. I would, however, ask whether Mr. Parsons has not himself most admirably given us the key to the explanation of this matter? He says (p. 28), 'The Bull had already been "accepted," as we may say, by royal authority three times.' Precisely so; and the king was at that very moment on the point of 'accepting' it again in the same manner, as appears plainly from the statement in the 'Diary': '*quam coram Parlamento præposuit;*' which we may translate thus: 'which (namely, the Bull) he had already brought before Parliament' — that is, evidently with the intention of enforcing it again by a royal edict. Hence the language of the 'Continuation' 'that he should desist from (this) his previous design, and not *accept* it' (the Bull), — meaning not to sanction or enforce it, as a law of the realm, — seems perfectly appropriate.

"There is another (trifling) matter connected with this interesting *Memorable Relation*, that is yet worthy of being set right. In the common translation of the 'Last Judgment,' as well as in Professor Parsons' version, we read, 'And there was silence for about half an hour.' I confess this has always jarred on my ear, as being a kind of echo, or imitation, of the sublime announcement in Rev. viii. 1: 'And, when he had opened the seventh seal, there was silence in heaven about the space of half an hour.' On turning to the Latin, however, I find that the expression is '*silentium per bihorium circiter*,' 'a silence of about *two* hours' duration;' a rendering which is amply borne out by the Diary, where it stands plainly: '*et hoc per 2 circiter horas;*' 'and this (silence) for about two hours.' This mistranslation has evidently arisen from a misconception of the meaning of *bis*, or *bi*, as being that of *a half* (which is properly expressed by *semi* or *hemi*) instead of *twice*, or *twofold;* and is all the more flagrant, from the fact that it sets the two records of this affair in apparent conflict with each other.

"E. G."

As regards this last point, we do not understand that Professor Parsons was undertaking to make a new translation. He simply adopted, without examination, the language which is employed in all the current English editions.

Sabbath School and other Church Work.

Talking, recently, with a physician in active practice, we were forcibly reminded of the extent to which the division of labor is carried at the present day, and of the great advantages thus obtained. In some remarks on his own profession, he stated that the tendency of medical practitioners was more and more in the direction of specialties. For a long time certain branches, such as surgery, diseases of the eye, and dentistry, have, as a common

rule, especially in large communities, engaged the exclusive attention of those who practise them. The number of special departments is continually increasing, and the efficient and successful treatment of diseases is greatly promoted thereby.

This conversation started a current of reflection on the general subject. It is easy to see that in nearly all departments of human activity a similar process is going on. Lawyers, teachers, manufacturers, agriculturists, will tell the self-same story. Indeed, the march of civilization itself can almost be measured by this test. All real progress is made by advancing from things in general to things in particular, and by intense application to the latter.

Naturally, we ask ourselves if the Church is an exception to this rule. Doubtless, not; but how does the division of labor here manifest itself? Not so much in the minister's own work as in some other ways; although his work has its quite distinct departments, which call for widely different faculties of mind. The pastor of a Society is expected to preach to his own people and strangers, to comfort the sick and suffering, to officiate at the sacraments and other services, to have charge over all the spiritual interests of his flock, both collective and individual; exhibiting, if possible, for every one of these duties an equal degree of readiness. Occasionally, in very large societies, arrangements have been made by which some of these offices are performed by deputy. But, as a rule, they fall to the lot of one and the same person.

Then came to us this question, What is the Sabbath School, if it be not one great division of Church work? Springing up within the last few decades, it has already attained to enormous proportions. Hundreds of persons, in every religious body, are giving to it much of their time and energy. Properly speaking, the religious instruction of the children, as well as that of adults, belongs to the pastor of a society. Little, indeed, could he impart if he trusted to his own unaided efforts. By means of the Sabbath School system, he obtains valuable and much-needed assistance. Not only is his spiritual influence more widely diffused, but his labors are materially lightened.

We have no doubt that, in due course of time, as societies of the Church grow more and more completely into their true order, other legitimate ways will be found, whereby the usefulness of ministers will be extended through the more active and efficient co-operation of lay-members. The more of such co-operation there can be, the better for pastor and people.

One important advantage which has been already referred to as arising from this sub-division of labor, is the greater degree of thoroughness which it renders possible. Where a person's attention is concentrated on one particular duty, or class of duties, he can do his work correspondingly well. A number of persons engaged in a common use can, likewise, by combined thought and effort, attain results which, singly, they could never reach. We were most forcibly reminded of this fact at the meeting of the Sabbath School Conference connected with the Massachusetts Association, which was held in Boston in February last. In many of our Church gatherings the discussions are apt to be vague and general in their character. But in this, the thoughts were almost constantly directed to special points; and the more precise and definite the point, the more eager was the interest felt by those present. The meeting was pronounced to be exceedingly pleasant and useful; and we could not help feeling that it afforded an excellent illustration of the principle above stated.

Our readers can judge something as to the tone and character of the meeting, from the report on "The Religious Instruction of Boys," which is published in the present number of the Magazine.

Signs of the Time.

Mourning for the Dead. — When, some fifty years ago, those interested in the doctrines of the New Church began to crystallize into societies, and sought to give expression in various ways to the faith that was in them, they discarded, as a general rule, the practice of wearing black garments as a sign of mourning for their deceased friends. We have always wondered that an example, so manifestly in accordance with the principles which we profess, should not have been uniformly followed. Believing that death, as we call it, is but the passage to another life, and one of the orderly steps in human progress, why should we disfigure our persons with the outward badges of sorrow? The natural sense of loss which we cannot help feeling, should surely be, if we are faithful to our convictions, wholly subordinate to the higher principle of trust in the Divine Providence. Nay, more. The whole inner man should be aglow with the bright light of a cheerful knowledge and assurance that all is well. To change the color of our outer garments because a loved one is in heaven, has nothing in common with his own happy release from a suffering body, and the joyful welcome which the angels give him.

The particular cause for adverting to this subject at the present time, is afforded by a recent debate in the Common Council of the City of Boston, which seemed to us quite remarkable, as indicating the progressive character of the period in which we live. We quote from the *Daily Transcript*: —

"Mr. Morrison of Ward 11, offered an order, That the City Messenger be authorized to substitute a bouquet of flowers for the drapery on the seat of the late Everett C. Kingsbury of this Council.

"Mr. Morrison of Ward 11. — I offer this order from the fact that I have always been opposed to mourning badges in all shapes, everywhere. I think the memory of our friends should be kept bright and sweet, and not gloomy. I do not think mourning badges are proper in a place like this. I have too much respect for my old colleague on the committee to sit and look at his seat in such shape. I would rather see it so that I can remember him pleasantly. He was a gentleman in every sense of the word, careful, energetic, and honest. My association with him has been of the very pleasantest, and I wish to have it remain so. For that reason I have offered this order; because I would like better to see his seat decked with flowers, than as now, in the badge of mourning."

In the course of the discussion on the resolution, one member spoke as follows: —

"I hope this order will pass, for I think it is a very proper one. My feelings have been opposed to anything of that kind. I have never in my life, myself, adopted any external badge of mourning. I think it would be more pleasant to members of this Council in this case to see a bouquet of flowers upon this desk than the drapery there at present; and out of respect for the memory of our friend, and the kindly feelings of the Council, I hope that the order will be adopted."

Another said, —

"I was not a personal friend of the gentleman who has departed this life; but as a man, I am very much gratified to see this evidence of change in public opinion in regard to what I consider an absurd custom. We drape ourselves throughout in black, and ladies destroy their eyesight and their lungs by a foolish custom, as I consider it, of looking and breathing through thick crape. Other nations of the earth follow custom out in a different way. The Chinese, who are our antipodes, wear white in case of mourning. We wear black. I am glad to see a moving in public opinion in the right direction against so sombre an expression."

The order was passed by a vote of twenty-nine to twelve.

The Jews in Palestine. — Quite recently we have noticed in English periodicals statements which appear to indicate a movement of the Jews towards Palestine. It seems as if they were buying up not only building lots in Jerusalem, but land in many parts of Palestine, especially in the fertile provinces to the east of Jordan. Our Mr. Westall, when in that country two years ago, observed that the population of Jerusalem had much increased within a few years, and that a large part of this increase was Jewish. The region in the city occupied by Jews was overflowing, and they had begun to find houses in the precincts hitherto appropriated to Mussulmans. He observed, also, outside the city, a number of houses built by Sir Moses Montefiore, — a very wealthy Jew banker of London, who had recently visited Palestine. We cannot but connect with this what we find in the novel "Daniel Deronda," of which we gave some account in our last number. It is reported in England that its author, Mrs. Lewes, who writes under the pen-name of George Eliot, has some connection with the Jews, either by descent or marriage; and the hero of her novel is a Jew, who, at the close of the book, is represented as about to travel widely among the Jews, and make it his life's work to promote their re-establishment in Palestine. It is not proposed that they should all, or generally, return there from their present homes, but that they should regain possession and control of the Holy Land, and make it a central home for their people, where all who choose may reside, and whence may go forth influences which shall consolidate and nationalize the people wherever residing.

We do not need the assurance of Swedenborg to be convinced that the literal fulfillment of the prophecies which promise the restoration and supremacy of Israel will not take place. But the preservation of their distinct nationality, amidst constant and savage persecutions which have lasted until recent times, and their growth and prosperity, is little less than a continuous miracle; and such a restoration to their original home, as seems from the above indications to be contemplated, would appear, on merely natural grounds, not impossible. There are now, it is commonly supposed, about six millions of Jews scattered over the world; probably more than ever lived in Palestine at any one period; for it is a small territory, about two hundred miles long, with an average breadth of sixty miles, and a present population of three hundred thousand, which is about one-tenth of its supposed population in former times. The Jews of to-day have great wealth;

and the evident weakness and decay of the Turkish empire would apparently make it practicable for them to carry this project into effect, if they set about it in earnest. It could not be done at once, but might gradually be accomplished in a few generations.

Mr. Charles D. Warner, in a book he has just published, called "In the Levant," refers to the same thing. After alluding to some things which he saw, he says, "It seemed not so impossible to believe in the return of the Jews; especially when we learn that preparations for them multiply. A second German colony has been established outside of the city. There is another at Haifa; and the beginning of one has been made by the Jews. It amounts to something like a movement."

Calvinism in Scotland. — It is in the Scottish Church — in both its branches, the National and the Free Church — that Calvinism of the most rigid type has had its centre and its citadel. In Geneva, which it ruled despotically, it has entirely faded out; and New-England Puritanism, which was once its stronghold, is a thing of the past, and most of those who still call themselves Orthodox, would be disowned by Wigglesworth, Edwards, and such as they were. Scotland, in which from the days of Knox to our own times it has held an undisputed sway, was its last refuge; and from this it seems now about to be driven out. We know of no clearer proof of the sickness unto death of the Apocalyptic dragon of "Faith Alone," than is to be found in the evidence that a change of religious belief and sentiment is impending in that country. The "Pall Mall Budget" (a London periodical of great influence), in the number for February last, gives some interesting evidences of this in an article which it closes with this paragraph:

"This incident is not the only symptom that Scotland is bursting the Calvinistic bands by which it has long been held. A few days ago the Rev. Mr. McRae, a minister of the United Presbyterian Church, astonished the presbytery of Greenock by a vigorous denunciation of some of the most characteristic doctrines of the Confession of Faith. He declared that the relations of the Church towards its creed were not honest, and that while professing one creed, it was to a large extent holding and preaching another. Mr. McRae did not confine himself to vague assertions. He selected some of the most repulsive doctrines laid down in the Westminster Confession, and said that they were no longer held by the Church. This outspoken declaration produced some commotion in the Presbytery. It declined to adopt Mr. McRae's overture for a revision of the standard; but there is no doubt that his views are substan-

tially shared by a large portion of the clergy. All these things point to a coming revolution in the religious opinion of Scotland. The crust of Calvinistic orthodoxy, with which for three centuries the country has been covered, has been shattered in many places, and we may expect to see its religious life seeking a newer and better form of expression."

THEOLOGICAL REVIVAL IN BOSTON. — Our city is the seat of active operations in religious matters just at present. Moody and Sankey are still at work, with considerable show of outward interest, but with results which can be much better determined a year hence than now. They are not, however, the only champions in the field. The Rev. Joseph Cook is preaching every Monday noon to an audience of some three thousand people. There could hardly be a greater contrast than that presented between his efforts on the one hand, and the labors of the so-called evangelists on the other. Their appeals are almost wholly made to emotion and sentiment, with apparent contempt for every kind of logic. Any careful analysis of doctrine would have about the same place in their methods, as elaborate argumentation in a love-song. But Mr. Cook is intensely doctrinal. He has lectured on the Trinity, and cognate subjects, with the effect of arousing a degree of interest in these themes which had not been supposed to exist. Some of his ideas appear strange enough, when compared with those which are generally considered Orthodox. We hope to refer to this topic at greater length in our next number.

SWEDENBORG'S "APOCALYPSE REVEALED." — The *Intellectual Repository* for April, quotes from an English periodical entitled *Design and Work*, a notice of the "Apocalypse Revealed," which had been sent to the editor for review. The notice, which is very favorable, concludes as follows:

"We wish to recommend it to the notice of ministers, many of whom are subscribers to this journal — we wish to recommend it, or others of this voluminous writer's works, to the consideration of those dissatisfied with the general preaching and teaching of the present day — admitting always the *intent* of that to be to elevate the masses; we wish to do it for the reason that it is brimful of common sense, and that whosoever will read it carefully and patiently must rise up from its perusal a wiser, a more charitable, altogether a better man."